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tenance of a minimum wage higher than the necessary efficiency wage for the sake of a more widespread possibility of living a cultured existence. In view of a subsequent edition one may call attention to a clerical error in the index on page xi, § 4.

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A PECULIAR PEOPLE—THE DOUKHOBORS. By Aylmer Maude. London. A. Constable, Pp. viii, 338, 1905.

This book is in no sense a literary whole; fragmentary and ill-constructed, some parts are irrelevant and even uninteresting, and all are very loosely connected together. But it has the value of dealing with the sincerity and clearness of view that comes of sympathetic disillusionment, with a movement that is of real moment. The most interesting and valuable chapters of history are those that deal with the recurring attempts made by serious-minded people to incarnate their ideal of the meaning of life in a concrete form; to attain within the limits of their own experience some realization of what seems to them the real good of life. The tenets of the Doukhobors, their very partial attainment of their lofty if mistaken aims, are no more than a new aspect of the mystical mendicancy of St. Francis, the unedifying transports of the Flagellants, or the unmanageable heresies of the Fraticelli—their value lies in their attempt to visualize the truth as it appears to each individual conscience. Doukhorism in the form of refusal to take part in war, of non-resistance generally, of extreme simplicity of life and a negation of the importance of all the external symbols and observances of religion, appeared in Russia in the early years of the eighteenth century, voiced by Skovorodá Kolésnikof and Pobiróhin. An attempt to live in literal accordance with the precept of Christ, its appeal was primarily to the poor. In spite of internal divisions, mainly on the question of property, the sect grew strong under persecution but it was hardly known to the Western world until the advocacy of Tolstoi and the subsequent transportation of 7,500 Doukhobors to Canada brought it into the English newspapers. In the recent development of their ideas, Tolstoi's teaching is the central fact; for Verigin, their leader, to whose words the members of the Brotherhood accord the authority of inspiration and an obedience more unquestioned than that claimed by any despot, has appro-

priated from Tolstoi ideas that have been incorporated into the confession of faith of the sect. It is in obedience to Verigin and through him to Tolstoi that communism, based on a belief in the immorality of any use of physical force, has become an integral part of their system, and it is as a record of the experiment, the most recent and in some respects the most complete, in communism, that Mr. Maude's book is valuable. Economically the Doukhobors have flourished under the communistic régime imposed on them by Verigin. Tolstoi's rule "Each man should work as much as possible and content himself with as little as possible," is the working rule of men of whom Mr. Maude declares, "it would be hard to find a community consisting of an equal number of people among whom there is less crime and more industry." But Tolstoi's support of communism is based rather upon moral than upon economic grounds; a communistic state is for him the only moral one, because property *per se* is immoral, as resting upon physical coercion. The Canadian Doukhobors have shown a single-minded desire to do without private property; but they have done so on the instructions of a strong leader whose authority dominates the entire group, who exercises a force of moral coercion more pervading and infinitely more dangerous than the physical coercion which it deprecates. And in spite of this moral authority, and the possession by the Doukhobors of a set of stereotyped religious views, held with intolerant fanaticism, there has been throughout Doukhor history a continual tendency for individualism in the shape of the possession of private property to assert itself. The record of this as of every other experiment in communism goes to show that there can really be no profitable discussion of the "morality or immorality" of private property; there must in every case be a weighing against one another of a certain number of advantages and disadvantages, a recognition of certain sacrifices involved in the acceptance of either form. The Doukhobors have attained certain infinitely valuable things; they have especially recognized as the chief object of endeavor the development of that sense of intimate personal interconnection in which it is possible to realize that it is only by serving their fellows that men truly live; and for this they have sacrificed the intellectual benefits that belong to a complex society and the individual freedom of thought and action impossible in a communal existence. St. Francis declared that the poverty of the truly religious must be intellectual as well as material, and communism, especially

a religious communism like that of the Doukhobors, which is perhaps the only feasible type, does involve a sacrifice of the few, and those the most gifted and finely touched, for the many.

Mr. Maude's book is suggestive rather than wholly satisfactory; but it is a fair and careful statement of the practical problems involved in the attempt to work out Tolstoi's simplification of life; it has the value which belongs to a fair-minded investigation of the most complete concrete example it is possible to examine of a certain definite and wholly sincere view of existence. If experiment does little more than reinforce the conclusions already reached by political theory, it is none the less valuable; and a debt of gratitude is therefore due to Mr. Maude for his description of the most important experiment that has yet been made in this direction.

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THE EDUCATIONAL IDEAS OF PESTALOZZI. By J. A. Green, B. A.; London: W. B. Clive, 1905. Pp. 222.

THE EDUCATIONAL IDEAS OF FROEBEL. By Jessie White, D. Sc., London: W. B. Clive, 1905. Pp. 156.

SCHOOL TRAINING. By R. E. Hughes, M. A.; B. Sc.; London: W. B. Clive, 1905. Pp. 118.

The King's Scholarship examination has changed its name and become the Certificate Examination. But it has more than changed its name; it has changed its character. Inasmuch as the teachers of the future will have all spent some time in a secondary school, the standard of this examination can with advantage be raised. Mathematics is carried to a much higher stage, and for the first time the budding teacher is expected to know something of the principles of education. He must have a clear idea of the relations of the school to the homes of the children and to the community at large. He must be familiar with the details of school organization. He must have studied the principles and methods of teaching the subjects in a primary school course. And last, but not least, he must have some notions of the great currents by which educational opinion and practice have been influenced in modern times. He may choose between the educational ideas of Pestalozzi and Froebel, Spencer's Education, and the lives of the Arnolds as told us by Fitch and Stanley. The University Tutorial Press seems determined to cater for the needs